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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol 42 July — September No. 3

Use me, God

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are so few; I fear the precious yield
Will suffer loss. Oh, find a place for me!
A place where best the strength I have will tell;
It may be one the older toilers shun;
Be it a wide or narrow place, 'tis well
So that the work it holds be only done.

Christina Rosetti

MEXICO

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

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OUR W. D. S. MEDICAL DISPENSARY

Elvira Baèz M.

Dr. Baéz shows how the healing of bodies opens the way for soul healing as well.

Late on a winter afternoon we had just opened the doors of the clinic for evening consultations. I was alone, as the nurse who helped me had gone out on an errand. Suddenly there was a noise at the street entrance as though someone wished to enter and did not dare. Looking up from my work, I saw the big shaven head of a man appear in the doorway. Then he stepped inside, a tall man, well built, poorly dressed and hatless. Who is he? I thought. A patient who has escaped from a hospital or from the insane asylum? or could he be a convict?

"What do you wish, Sir?" I asked.

"I want to see the doctor," he replied, scrutinizing the waiting room carefully and fixing his gaze on a heavy vase for flowers.

"Why were you in jail?" I continued.

"Because I stole," was the reply.

These moments alone with the man seemed interminable, but I tried to appeal to his sympathies and win his confidence.

Although he sat down, he continued to examine everything about him. When the nurse returned, she betrayed her amazement at finding the strange visitor in the clinic, for she had passed him on the street as she went out and had decided he was a suspicious character. Since she, too, was a deaconess, we continued the conversation with the man, talking to him about his sin against God and presenting Jesus as the Savior. The man seemed at times to be moved, at times ashamed. He said he was such a sinner he thought there would be no pardon for him. So again we told him of the wonderful love of God, so great that He gave us the Redeemer to die on the Cross for our sins.

The poor man was touched. "You seem like two angels to me... No one had ever told me this before."

Neither the nurse nor I dared leave the other alone in order to call the janitor, but after a time the waiting room filled with women, and the man rose, saying, "I want to speak to you."

"What do you want?" I asked.

"I want money", he replied, as he rubbed his hands over his hatless, shaven head which would reveal anywhere that he was a prisoner. Understanding why he wanted the money, we gave him a little which he doubtless used to buy himself a cap. He kissed our hands in gratitude and disappeared into the darkness of the street.

Breathing a silent prayer to God for the man, we turned to a patient in the waiting room who said: "What a horrible looking man you had here."

"Yes," we replied, "he was a strange person whose presence at first filled us with fear. He was a convict."

"Oh," said another patient, "the afternoon newspaper says that this morning five prisioners broke jail."

Was he one of them? If so, we could only trust that the seed sown in his heart might bear fruit.

Our humble little Dispensary stands next to one of our principal churches in Mexico City. It is situated in a strategic place, accessible to the poor who live in the slum sections as well as to those fortunate enough to live in some elegant suburb of the city. It is on the edge of Tepito, a section where suffering reigns, material, moral, and spiritual wretchedness.

The social work which, with the help of God, we have been carrying on for some years, has not reached the standard of excellence we have longed for and which would increase its efficiency in serving the diverse needs of the patient. Nevertheless, the results have been satisfying both as to medical service and the presentation of the Lord Jesus Christ as Savior. Because of the nature of medical work we cannot say how many souls may have found the Lord, but we have sowed the seed, and God will give the increase.

The Word of God, in letters of gold, engraves deeply on our hearts the first and greatest commandment: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and the second great commandment is like unto it: Thou shalt love thy neighbor as thyself. Loving God above all else, we shall love what God loves, His creatures. The love of God is the powerful lever which moves us to love our fellow men so that, with an understanding of their needs, we are happy to serve them. However, Christian service to humanity based only upon love to our neighbor would not be of sufficient value, nor fulfil its real purpose if it stopped short of changing the whole man. To this end, we need to apply to the human heart the transforming Gospel of Jesus Christ.

We are deeply grateful to the women of the W. D. C. S. for their faithful support which makes possible this service to needy humanity in our unpretentious clinic. May God shower His precious blessings on each one of these good women!

Deporting to General Confernce

Eleazar Guerra

Dr. Guerra, Bishop of the Methodist Church of Mexico, informs the General Conference in San Francisco of the progress of the work in Mexico.

I consider it a very high privilege to stand before you at this hour to bring words of gratitude and greetings from the autonomous, affiliated Methodist Church of Mexico, as a fraternal delegate. It is good for one that comes from a place of turmoil and danger, and where forever we have to wrestle with the problem of being a minority group, to sense the greatness of the Church he loves, the Church from which he has derived life. I am proud of my Methodist heritage and of the Mother Church as she moves forward to greater heights of missionary zeal and service.

Representing an autonomous Church, I am aware of the fact that I have no more rights than those of a child, who, having reached maturity and established his own home, comes back to the paternal home to receive and to give love, to inform his family of his triumphs and defeats, of his achievements and dreams. Personally, I think that your child, the Church of Mexico, has made great progress and that, in the glimpses I am about to give you, there are some achievements for which we want to thank God. You, through your Board of Missions and some of your Bishops and Missionaries, have inspired us to make all this possible.

OUR MISSIONARIES

It is a matter of strict justice to express our gratitude to the missionaries, men and women, who have labored among us even though they have faced many difficulties in order to comply with the laws of our country. We have seen them work inde-

fatigably, always firm in their places. Often they work far away from the big cities in rural towns where they impart their true Christian influence.

During the quadrennium we saw, with great sorrow, that some of our missionaries, having completed the age limit, or by death, left our country forever. This left in our hearts a deep sadness but at the same time an even deeper sense of gratitude. We take this opportunity to honor those missionaries who have departed, leaving behind them a glorious line of splendor, and the admiration of a grateful Church: Dr. and Mrs. J P Hauser, Miss Lucile Vail, Mr. and Mrs. L. B. Newberry, Misses Mary N. Pearson, Ethel Thomas, and Dora L. Ingrum. All of them rendered a most consecrated service. There in our own country, Miss Elsie Shepherd rests forever. We rejoice in the coming of the new missionaries and do hope that, in the future, you may find a way to replace those that have completed, so magnificently, their work.

THE WORK IN GENERAL

When we first initiated our Advance Plan in Mexico six years ago, we had as our principal goals the following:

1. To duplicate the membership of the Church.
2. To prepare 50 ministerial students.
3. To raise $ 250,000, Mexican pesos for the building program.
4. To build 35 churches and personages.

I am happy to inform you at this time that all these goals were reached and some of them surpassed. Starting with 13,000 members we now have 28,500. We now have in our pre-theological schools and in our union Seminary 56 candidates for the ministry, and all through these years we have been sending

into the active work new ministers that are rendering magnificent service.

In our building program we not only built the 35 churches and parsonages we dreamed of, but we were able to build 79 churches, parsonages and social centers. We dreamed of raising $ 250,000 pesos, and, for the building program alone, we raised $ 2,459,250 pesos. Out of this total the Mexican Church contributed at least 50%, and the other 50% was given by different churches and individuals in the Mother Church.

In this period of time, our preaching places increased from 201 to 315, an increase of 114 new congregations and preaching places. Our finances experienced a growth of more than 800%, and at present we are very busy preparing a plan by which, with the help of God, we hope to be able to support our evangelistic work 100%.

GROWING MISSIONARY SPIRIT

A demonstration of the growing sense of responsibility respecting missionary activities has been felt in our Church. In the last two Annual Conferences all previously established records were broken, and the interest shown by the big churches in supporting several rural places has been gratifying. There is a great deal of enthusiasm on the part of our big congregations in taking upon themselves the responsibility of supporting one or more congregations entirely, thus strengthening our misionary zeal. In this new missionary fervor we place our confidence that, in the very near future, we may be able to reach maturity as a church that will be able not only to propagate and govern itself but will also support, by itself, all the enterprises of our missionary field.

RADIANT EVANGELISM

Special emphasis has been given to Evangelism in our

Church, with the culmination coming in the working out of a special plan that is known as Radiant Evangelism. On June 19, 1949, before a large congregation and with most of the leaders of our church present, our people were called to an intensive evangelistic movement to cover the whole Republic. This meeting left us with a great inspiration and with a clear vision as to our responsibility, having decided to dedicate our entire energy to the evangelization of our people. Many of our pastors, inspired with this idea, have been working very diligently, with the result of a tremendous growth in their own congregations. As for myself, I have been preaching continuously with glorious results, and enjoying more than ever my religion.

Conjunctively with this movement of evangelism, we have experienced a fresh impulse in the wish to learn more of the sublime doctrine of the Holy Spirit. We are convinced that we live in the Dispensation of the Spirit and that the characteristic of the Church founded by our Lord Jesus Christ, and the founder of Methodism, John Wesley, is the power of the Holy Spirit moving within the heart of those converted to Jesus. Never before has such a brilliant opportunity presented itself, never before have the forces of evil been let loose against the Church as now. However, we are confident that, with the power of the Holy Spirit, we can, in the end, be more than victorious.

FINAL WORDS

I very humbly give my profund gratitude to you, our Fathers and Mothers in the Gospel, for the inspiration and help, both spiritual and material, which you have rendered us. I do recognize that if we desire to grow, we must work together with understanding and dedication. It is true that we are facing one of the darkest hours of history, that spiritual values are not as strong as we want, and that secularism with its tremendous impact endangers the peace of the world. It is true

that wars and rumors of wars are in our midst, casting their shadow over the human family, and yet we consider it a most propicious time to start a movement that can evangelize Mexico and the world.

My personal appreciation goes to Bishop W. Angie Smith for his dynamic and untiring participation in our work. The Mexican Church has learned to love and respect him; he is truly a beloved missionary that has taken to his heart not only the Mexican people but all Latin America.

Our gratitude, also, to the courageous Secretaries for Latin America, Dr. James E. Ellis and Miss Elizabeth M. Lee, as well as to all those who work so hard in the Board of Missions.

As we face the future, we enter it with faith and determination, first, believing in God, and, second, trusting that every minister and member of our Church will do his duty.

There are some projects that we cherish will all our heart. We do hope that a METHODIST UNIVERSITY may be established, the building of the UNION SEMINARY completed, a GREAT HOSPITAL built in Mexico City, and that our building program for churches and parsonages may go on.

This is our report to you, our Fathers and Mothers in the Gospel, these are our dreams and plans. We know that, as in the past, your help will be ours. We want you to know that we are following the footprints of the courageous missionaries that came to our country to give us the wonderful Gospel of Jesus. With faith in God and faith in our fellow workers, we continue to carry on our task. May the grace of God, and the power of His Holy Spirit strengthen us to the end.

● — ●

In April Rev. Wesley W. Matzigkeit spent several weeks touring churches in the Missouri Conference in the interests of the Seminary building project.

Union Seminary's Dream

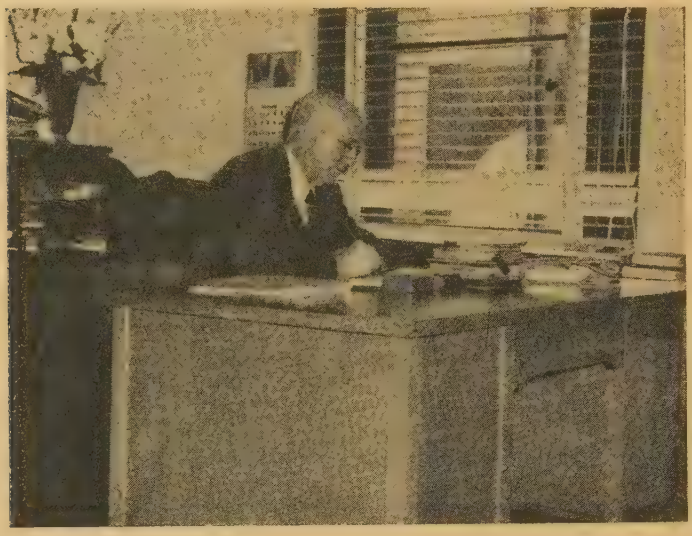
Wesley W. Matzigkeit

A Seminary professor tells how it all started.

The Union Theological Seminary of Mexico, an outgrowth of the Cincinnati Plan of 1917, supported today by the Methodists, the Disciples of Christ, and the Congregationalists, has occupied various sites since its founding. According to Rev. Apolinar Zambrano, the present dean of the institution, the seminary has been situated in six different locations in Mexico City during its history: in the street called Articulo 123, in Puebla Street, in the Colonia de San Rafael, in Balderas Street Methodist Church (without dormitory facilities), in Aztecas Street Methodist Church, and lastly in Gante Street Methodist Church. All these sites have been rented and some were provisional, looking forward to better days.

At times there have been no dormitory facilties whatever, and accommodations in private homes were necessary. In some situations dormitory space has been exceedingly crowded. In several instances no dining room has been possible and the students were forced to risk their health in cheap restaurants. At present the dormitory facilities are exceedingly crowded and the neighborhood is anything but wholesome. For nearly the entire existence of the seminary, everyone has seen the need for training more Christian ministers, but due mainly to the lack of an adequate plant, no attempt on the part of the seminary to recruit ministerial candidates has been made. All these conditions add up to a picture of the great need for a new plant to house the seminary.

For years, Dr. Milton C. Davis, the able president of the seminary, has dreamed of an adequate plant which the seminary



Dr. Milton C. Davis, beloved Presidente of Union Theological Seminary, México, D. F.

might call its own. And now it appears that this dream may come true.

Years ago, Dr. John Howland, the seminary's first president, through personal solicitations from friends, was able to raise a fund looking forward to a seminary plant. This money was invested in land, the land was sold, and the money has been held in cash for a number of years. In addition to this fund, the Annual Conference of Missouri in its Advance Specials is attempting to raise a large sum for the new project. And the latest reports are that before this quadrennium ends in September of 1952, the $ 50.000 pledge should nearly all if not all, be raised. Thus, financially, the Lord is making it possible for the dream to become a reality.

As a first step in the project, land for the building site has been purchased. It was formerly a part of the Industrial School's property (Laura Temple now) and is well situated for our purposes. Neither is it in the congested down-town area nor too distant in the out-skirts of the city. It is adjacent to the girls' home and this should be advantageous. Some day it is even possible the Women's Division may see fit to build a home for Deaconess students on their property so that the two institutions may be very closely linked. Also, the Y. M. C. A.'s sports field "Campo Williams" is nearby, thus affording the seminary students ample opportunity for recreation.

The land measures about an acre and is a rectangle with one corner cut off by an avenue, "San Joaquín". At present the plan is to divide it into three parts, (1) the larger part dedicated to the student home, (2) another strip for two faculty houses, and (3) the smaller end of the rectangle for a church and class rooms. The student home will either be a quadrangle or a U-shaped building with two stories and with provisions for another if necessary later. The lower floor will probably house the kitchen, dining room, cook's quarters, library, social hall, and two offices, while the upper floor will provide dormitory space for 32 students, plus two apartments for faculty. Inasmuch as the student home is the most urgent of our needs, work on this unit will start first. At present, plans are being studied for this first unit. Whithin a year and a half the hope in that it may be finished.

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Dr. Milton C. Davis President of the Union Seminary, and Rev. Rolando Zapata O., superintendent of the Northern District, were the delegates from Mexico to the General Conference in San Francisco, California. Dr. Davis also plans to attend commencement at his alma mater, Central College, in Fayette, Mo.

Examining the new Seminary property. From left to right: Professores Juan Diaz, Gonzalo Baez Camargo, John L. Groves. Milton C. Davis, Wesley W. Matzigkeit (Industrial School buildings and hostel in background)

As regards the two faculty houses, probably the construction of these units will be undertaken by one or two of the Mission Boards of the cooperating churches, so that they should not represent an investment on the part of the seminary.

There are not yet in sight sufficient funds to think in terms of the chapel and class room unit. This part of the property will need to be nationalized as soon as the chapel is built. But the likelihood that the federal government will ever deny us the use of this nationalized section of property is very slight, and the possibility that the remainder will ever be lost to the federal government is being guarded against in a most scrupulous legal fashion.

Inasmuch as the Constitution of 1917 prohibits anyone not born in Mexico from being a clergyman here, and inasmuch as the Protestant churches here are coming of age in a most wholesome fashion so that the Methodist Church of Mexico, for example, since 1930 has been independent, electing its own bishop, district superintendents, and pastors, perhaps there is no other function more strategic in the advance of Christ's gospel in Mexico open to foreigners than that of helping train a national Mexican ministry. Thus it is that all of us rejoice together when we see the seminary's dream for more adequate facilities becoming a reality, and we trust through God's help that with new physical equipment, we may be ever more effective in the training of ministers for Christ's kingdom in Mexico.

Chapel Service, Union Seminary

The Land Across The River

Ethel Thomas

Miss Thomas, with some thirty-five years of effective missionary work to her credit, and now on retirement furlough, gives the "family tree" of the new Seminary property.

This tale takes us back to 1920 when a road was to be built in Mexico City, from Chapultepec north to Tacuba, passing in front of the Industrial School, a road that had long been expected and that must inevitably join these two important points. Until then the School driveway had followed in front of the house and pig pens, past the old wind mill, and along the wall to the southeast corner of the property which at that time reached to the center of the present traffic circle. From that point the road to the city lay east between evergreens and eucalyptus, then a part of the Morales ranch. Another narrow road wandered north and west to the "ayuntamiento", or city hall in Tacuba. These were our connections with the outside world.

Surveyors began to plot a road, and that plotted road, beginning at Chapultepec, showed no sign of swerving as it neared the south wall of the property. One morning early, workmen were making preparations to tear down the front wall. But they had still to reckon with Mrs. Whitney, the pioneer farm woman who had directed the building of the wall at the same time that she directed road making on the school grounds and laid out fields and vegetable gardens. Taking her pistol, she hurried out to declare her property rights and order demolition stopped.

No reiterated assertion of right or waving of papers on the part of the workmen persuaded Mrs. Whitney, the "general", as Bishop Thirkield liked to call her. Work was held up until General Carranza came riding by. Imposing with flowing beard, elegant in charro costume, and practiced in gallantry, he paid

Mrs. Whitney stopped pruning long enough to fight for the property

due court to Mrs. Whitney. And Mrs. Whitney responded with fine cooperation. The President further won her heart by taking for a ride on his mettlesome horse little Rebeca Gomez, the baby and pet of the home. From that time work went on apace. We soon had a road but no front wall, and much less space for a fitting approach to our home and school.

At once, Miss Temple began her long task of securing reimbursment from the government. It was her foulough time, and she anticipated a year of study in Spain and England, but day after day she hauted government offices, while always she must hear criticism from her fellows for the foolhardiness of her undertaking. But Miss Temple had worked long in Mexico; she knew the basic fairness and honesty underlying the government. She had, besides her unshaken faith, the most stubborn persis-

tence and unflagging energy. Finally, the day came when she could call her good friend and cousellor, Attorney Rafael Pardo, and ask him to send a man to help her with the money bags — no paper money but metal, "contante y sonante", for so we liked our money in those days, money that rang when it was counted. They came heavily laden to the lawyer's office. "Es milagro!" "It is a miracle; I tell you it is a miracle," gasped the lawyer. Not even he had such faith in his government.

With this money, then, Miss Templé bought the land on the other side of the river, telling us who lived at the School that for the present it would be invaluable for pasture. And so it was used when the men worked there and could mind the cows incidentally, or on Saturdays when some one could take a bunch of enchanted little girls to herd the cows. Well do we remember the alarm of one small girl when a cow broke away at noon and rushed off by herself in a hurry to get water. A passing rider was surprised to hear a child shouting, "Cowboy, cowboy, lasso me that cow!" But the ground was regularly planted to corn or barley, and the cows had their forage taken to them, being given an outing only after the crops were harvested.

There came a time when it seemed best to rent the entire plot of ground and this was done during five years, the land being planted to corn. Toward the close of that period there came such constant requests for permission to rent plots of ground for temporary homes that in sheer self-defense plots were rented for eight and ten pesos a month. Where before the whole had been rented for fifteen pesos a month, at one time with this arrangement, the land brought in from these different renters as much as $ 250 pesos monthly. And this shanty town had some very presentable little homes into which one was hospitably invited to enter upon monthly trips for rent. The aspect as a whole was, however, most uninviting, and one could but chuckle appreciatively as, from the river bank, church dignitaries from the States once viewed the land at a distance and in horror. Lively argument was needed to persuade them that here were bona-fide renters

and not a settlement of squatters; that some of the children went with us regularly to Sunday School; and that at least one shut-in looked forward to, and almost demanded, her Sunday afternoon visits from the "evangelistas", as she called the people who visited her from the church.

Because one not very desireable renter began to take on importance, even to call meetings and attempt to establish himself as "leader", it was decided to refuse further rental of the land. Moreover, the time had come to consider making other use of it. So notice was given, and six months without rent was allowed for all arrangements to be made. Cooperation on the part of "Colonias", a department of the City government that looks after suburban building, convinced the "leader" that he could take no advantage, and, with others, he moved quickly in order to secure an advantageous position high on the river bank. From this point of vantage he was not dislodged until December of 1950, when the City sent policemen and soldiers with trucks to remove all such dwellers from along the river's length, for the time had come for the building of the long-talked-of boulevard that is to beautify this part of the city.

Of the original renters, few were caught by this forced removal. Using the time allowed them, almost all had found some other place for a home, and more than one had come to offer payment for extra time or had brought a turkey or chicken in token of appreciation.

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When Mr. W. A. Roberts of Hartford, Conn., retired from the insurance business, he offered his services to the Board of Missions to serve wherever there might be a need. Mexico City has become the beneficiary of his good will. Mr. Roberts is assisting in the mission office and also helps Miss Orlene McKimmey with the bookkeeping for her institution. *Bienvenido*, Mr. Roberts!

Into The Highways

Marina Prieto D.

Excerpt from a letter written in answer to our request for information about an unusual evangelistic project which brings to mind the words of Matthew 22:9,10:

"Go ye therefore into the highways... So those servants went out into the highways, and gathered together all as many as they found, both bad and good".

It is a pleasure to tell the story of the work being done by a group of six women of our church (Gante St.). This evangelistic project was begun on April 15, 1951, under the direction of Mrs. Trinidad B. Baez who was motivated by her love and gratitude to God.

After Mrs. Baez told the pastor of her desire and received his consent to use the small prayer room of the church on Sunday afternoons, she sought out her co-laborers. Inexperienced but trusting in the power of the Holy Spirit, we ventured into the work.

The plan is to go out, two by two, in quest of the people we may find on the streets surrouding this (downtown) church in Mexico City and invite them "to hear something about the doctrine of Christ," or "to listen to a talk which will do you good."

Some of those we invite, bruskly reject the invitation, either scornfully or because of indifference. But when we find someone who is responsive, as frequently happens, our joy wells up, for it may mean victory for our Lord. Then we take the person to the prayer room where someone is waiting to explain, as clearly as possible, the way of salvation.

When the talk is finished —and our hearers listen attentively— we ask them to make their decision and confess it. So far no one has refused to do so. Then we have prayer and sing choruses or a verse of some appropriate hymn. After that we distribute literature and invite them to come to the services of the church. After thanking them for having accepted our invitation, we let them go.

To those on the street who refuse to accept our invitation we give a tract. Sometimes their opposition is such that they will not accept it or they tear it up upon receiving it.

Before we go out on our quest we have a few moments of prayer, asking for divine help, and after dismissing the people, we again go to the Lord, this time to thank Him and to commend to Him all the souls with whom we have talked that day and previously, and also those who would not listen.

The average attendance each Sunday has been twelve persons.

We do not doubt that this work has its shortcomings but we are not discouraged. We forge ahead with the assurance that the Lord in His mercy will perfect the deficient service of his children who have nothing to offer Him except their fidelity and the gratitude of their hearts for this opportunity.

WITNESSING

On May first, Labor Day in Mexico, the students in the Deaconess School, accompanied by a Mexican teacher who has had much practice in this sort of work, went to a market place in Mexico City to distribute tracts and witness to those who would listen.

This was the first such experience for most of them, "a precious day I shall never forget," declared one girl, "as though a door had opened to make real to me that the harvest

is plenteous but the laborers few." Says another, "I had never before been insulted and at first it riled me, but then God gave me strength to endure it and awoke in me a love for those who do not know Christ. Now I long to win souls for Him."

A third relates how God used her to tell the story of Jesus to an eager group of children, and how a wretchedly poor man stirred her dormant Christian compassion.

"It gave me courage to go on preaching, and it confirmed my faith," reported another whose presentation of the Gospel caused a curious and somewhat hostile group to gather about her. "When fanatics threatened and tried to intimidate and silence us," says still another, "we were aware of the hand of God giving us safety and protection. The fact that some tore up the tracts and Gospels we gave reminded us that the Word of God has stood every test and come out triumphant."

A Pastor's Problems

Palemón Cervantes

An excerpt from a letter by the pastor points up three of his problems.

Aztecas Church in Mexico City, so called because of the street on which in is located, but more correctly named the Divine Redeemer, stands at the edge of a notorius section called 'The Thieves' Market". Here they sell new and used articles, some of which may have been stolen —at least, that is the reputation of the market. The community covers a fairly large area and harbors many criminals, thieves, and undesirable wrecks of humanity. But there are many respectable poor people in the neighborhood as well, and another small Methodist church, also, endeavors to serve the spiritual needs of the community.

Aztecas Street Church is one of the relatively large Methodist churches of the city. Its sanctuary easily accomodates 400 people. We have nine Sunday School classes, and active junior, intermediate, and young peoples' leagues.

The members of the Aztecas Street church are mostly of the middle class with a sprinkling of professional people —doctors, nurses, teachers, and musicians; there are mechanics, shoe makers, textile workers, taxi drivers, office employees, and men with small businesses. Practically all are of humble origin, but redeemed by the grace of God and distinguished for their faithfulness.

There are three problems which confront us as a church. Frist, the Roman Catholic Church which seeks to supress and destroy the Protestant movement. Second, the low moral standards of the people, which are a direct result of Catholic fanaticism. There is not a center of vice which does not boast of its altar and devotion to the Virgin of Guadalupe, the Diana of Mexico. Third, the problem of ignorance which keeps our people bound by superstition. The chief opposition to the government's reading and writing campaign is the Roman Catholic Church which pretends that the government desires every citizen to become literate in order to read the Bible.

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The Board of Missions is sending fifteen young men to Mexico for the usual work camp at Zacapoaxtla which will be held from June 18 to August 10 under the direction of Rev. Wesley W. Matzigkeit who has now had several years of experience in this project.

"By all Means - Proclaim Christ"

An "L A 3" and a friend from Puebla attend a big convention.

Gertrude Baumbach

World missions received a tremendous, enthusiastic forward thrust on the wintry University of Illinois campus, December 27 to 31, 1951, when 1550 collegians and missionaries from 46 states, 6 Canadian provinces and 17 foreign countries faced God's claim on their lives at the Third International Student Missionary Convention sponsored by the Inter-Varsity Christian Fellowship.

Proud to represent the country of Mexico were Célida Reyes, a graduate of our Methodist Normal School at Puebla; Dr. Raúl San Martín, now a student at Harvard Medical School, Boston, Mass.; and myself.

The outstanding and all-prevailing elements of the conference were profound, earnest prayer, a searching for and understanding of God's will for each life, and a complete spiritual consecration. From the early morning Quiet Time, throughout the crowded day, to the nightly prayer groups, each student participated with a whole-hearted enthusiasm.

On the opening night they heard IVCF General Secretary C. Stacey Woods point out that the impelling motive of missions is not the alleviation of human sufferng or even the saving of souls, but a dominating love of Christ that commands obedience to His commission. This keynote was sounded again and again in the other major addresses. The next morning Wilbur Sutherland, University Secretary of Canadian IVFC, reminded the students that obedience is basic to guidance and that God could use the next four days as a significant link in the chain of revealing His complete will for them.

The double significance of the theme, "By all means — proclain Christ," was nowhere better borne out than in the survey sessions and the corresponding panel discussions. The urgency of today's opportunity was emphasized in the geopraphical survey of the fields, while the many facets of the missionary task were held to the light in the surveys of the varied means God is using to reach men with the Gospel of Jesus Christ.

As millions of Americans reveled on New Year's Eve, the students gathered for the closing communion service of the convention which was presided over by Dr. J. C. Macaulay of Moody Bible Institute. It was at this service, after five days of intensive, challenging, Bible-based messages from many speakers, that sixty per cent of the students —850 of them— indicated their willingness to serve Christ on foreign soil. Thirty-five per cent of the students indicated that they were definitely considering making the foreign mission field their work.

On January first, we returned to relate enthusiastically our experience to the local Puebla chapter which has tripled its membership within the past year. Although "Compañerismo" (Fellowship), as it is commonly known in Mexico, is a relatively new endeavor, God's blessing rests upon it, as it rapidly expands in numbers and deepens in spirit. With the double objective of enriching their personal spiritual lives through a study of God's Word, prayer, and Christian fellowship, and that of leading their fellow students to a saving knowledge of the Master, the Christian students of Mexico press forward, that their country more and more may come "to know Him and the power of His resurrection."

SHORT TERM WORKERS

In this number or MEXICO four of our short term workers write for us, three of them being technically designated as "LA 3" —Latin America for three years.

¡Gracias a Dios!

Mary Fitzpatrick

This "LA 3" is superintendent of our Sunday School in Monterrey and does many other things, but we'll let her tell it.

The Mexicans say "Gracias a Dios" (thanks be to God) in such a way that it is a natural expression of their gratitude that things are going well.

Gracias a Dios, I have had a year and a half of fruitful experiences set in the framework of service, the pattern of which was fixed back in the early twenties when the Methodist Church started organizing social centers in Mexico to expand the channels of service already opened through their schools, churches and hospitals.

Whereas some people who go to the school or church or hospital do so from a sense of duty, the people who come to our Social Center do so because they want to, not because there is any pressure on them. In fact, if they ask their priest (about 80% of those in our clubs, English and cooking classes, and kindergarten are at least nominally Roman Catholic) whether they can come to the Center, he is sure to say no. But our patrons over the years have become staunch friends and many have become Protestants.

Gracias a Dios for this opportunity to serve and work, through the week, with people from whom we are separated on Sundays.

An even closer bond is that with our own Mexican Methodist Church They use our Center like their parish house —our kitchens, our social rooms, our gym, our office and staff are at their disposal. All of us who work at the Center also

have a definitive responsibility in the church —from playing the organ to superintending the church school. Other church groups also use our facilities for dinners, bazaars, and weddings. An example of genuine cooperation was evidenced last Christmas when the American Union Church (English-speaking) asked to use our gym for their annual bazaar. They offered to pay us the same rent they would have to pay in any other place.

The Mexicans have another saying: "Si Dios quiere" (if God is willing). Si Dios quiere I shall have at least another year and a half of work in Mexico before returning to complete graduate work in religious education. Si Dios quiere our Center will be developing our recently purchased camp site. In a land where the values of camping are largely unexplored, our camp site will be the only one in the northern part of the Republic. To date, it is only an unimproved piece of land set down in the midst of the beautiful Sierra Madre, but with the aid of work campers from Mexico and the United States, we hope to be using it soon.

Si Dios quiere we shall continue as a team of workers, from both sides of the Border, to make our witness for Christ in and through our Social Center in Monterrey.

Life in an Internado

Judith Bartlet Hall

An INTERNADO, just in case you don't know, is a boarding home or hostel, and there are more than 150 girls in this one in Mexico City.

My first experience and sensation was being greeted by a chorus of "Buenos Dias." As I couldn't speak a word of Spanish, I felt rather like a curious bug and about the size of one.

My second sensation was Mexico's traffic. I was taken

along on all errands to learn my way around Mexico City; it seemed as if everyone had the right of way. I said I didn't think I could ever drive in Mexico, but one day Miss McKimmey pushed me out into the "cold, cruel traffic" alone. I went for the bran and back and felt almost like Columbus discovering America. Now I drive just like all the rest —on my horn.

My days have been varied and I never feel as if missionary work is dull. For example, in the morning I play the part of "Mama", settling arguments and getting the children off to school. Then I may have to turn farmer and buy seeds or food for the pigs. Next some girl's iron needs to be repaired; so I am an electrician for a few minutes. I must say I would advise anyone to become a missionary who wishes to learn a little of everything.

Most of all I would like to express my appreciation for the suport we receive from the Unites States. This work has made me more and more conscious of how much good the churches do when they suport missionary work. May the Lord bless all the generous givers at home.

Sights And Sounds

Joyce Curtiss

An "LA 3" writes about one of our social centers.

I should like not only to give you some of my impressions of the life and work here in Chihuahua but also some of the things you might hear or see here at Centro Cristiano.

Easter Sunday was one of the most interesting Easters I've ever spent. I went out early in the morning with one of our students and our famous dog, named Kumon (pronunced Come On). When I returned, there were 15 or 20 soldiers inside our school, Centro Cristiano. It frightened Kumon so that he didn't

even bark. They came early so that the people on the street wouldn't see them enter. I first thought the reason they were here was to protect us from a political party meeting the Roman Catholics were having right in front of our church and about one and a half blocks from Centro Cristiano. Then I realized it was probably because we have two big patios completely inclosed from street view and near enough to the crowds so if there was any trouble, they could get there in a hurry.

The first bell for Sunday School rang at 9:30 in the morning and with it the loud speakers and band music for the presidential campaign meeting began. You can imagine what it was like trying to teach and hold the attention of a group with all that noise. My choir decided we would sing our "Alleluyas" loud enough to counteract the barroom ballads coming from the street. Actually, although it was very warm with the windows closed and having everyone crowded into the main sanctuary and closing the back room, we were hardly disturbed at all by the crowd.

Miss Givin took several portions of the Gospels down to the soldiers, not knowing how they would receive them. Every time we went downstairs, though, some of them were reading them. One said that he thought it was very interesting, as if he had never seen or read any of the Bible before. They evidently accepted them because, when they left as soon as the meeting was over and the crowd had dispersed, they took all of the Gospels with them.

Now I'd like to take you on a little sound effects tour of Centro Cristiano. If you would come on Tuesday or Thursday morning you might hear "strike one, ball one", from my girl's soft ball team. They use almost all English terms from "foul ball" to "out" or "home run." This is one of the hardest sports to direct because they invariably try to argue with the umpire's decision. From the time we start playing until the end of the hour, we're in a constant uproar.

If you would come on Monday, Wednesday, or Friday morning or night you might hear "Tell Me Why", "Harvest Moon", or many other familiar songs coming from one or another of our ten English classes. The students in general cooperate very well in singing. They seem to enjoy it very much.

Almost anytime you would come, you would hear the "noise of the new building." I say "noise" because the well-lighted, large downstairs room is our new typing room and is in almost constant use. We're not using the upstairs room yet but there is plenty of "noise" of hammering and sawing coming from there.

Then if you visited the other part of our institution, our day nursery, you might hear anything, from the children marching around and around playing Follow the Leader, to several of them making believe they're selling "paletas", or popsicles, like the men with their little boxes on wheels do on the street. I guess the only time all 23 of them are completely quiet is during their siesta hour in the afternoon.

Of course, these are only a very few of the activities of Centro Cristiano, but maybe they will give you an idea of how we are trying to serve. My activities are rewarding and varied. mainly because the people are very interesting and fun to be with.

● — ●

A priceless, just arrived in Mexico reinforcement of the second generation missionary forces is Robert Hiram, a May flower, who claims John and Virginia Groves as his parents. Congratulations!

● — ●

Mrs. Elisa S. Pascoe and Mrs. Olivia Z. Esparza of Mexico City represented Mexico at the World Conference of Methodist Women recently held in San Francisco, California.

Miss Lulu Rawls, Apdo. 186
Miss May B. Seal, Apdo. 50

CORTAZAR, GTO.:

Miss Mamie Baird
Miss Mary Lou Santillán

DURANGO, DGO.:

Miss Ruth Byerley, Juárez 200 Nte.

GENERAL TERAN, N. L.:

Miss Anne Deavours

MEXICO, D. F.

Dr. and Mrs. M. C. Davis, Apdo. 117 Bis
Mr. and Mrs. John L. Groves, Apdo. 117 Bis
Mr. and Mrs. Claude R. Kellogg, Apdo. 117 Bis
Mr. and Mrs. Wesley Matzigkeit, Apdo. 117 Bis
Miss Gertrude Arbogast, Sadi Carnot 73, Zona 4
Miss Dora L. Ingrum (on furlough)
Miss Orlene McKimmey, Mariano Escobedo 291, Zona 5
Miss Mary N. Pearson (on furlough)
Miss Ethel Thomas (on furlough)
Miss Ruth V. Warner, Sadi Carnot 73, Zona 4

MONTERREY, N. L.:

Miss Ruth Byerley, Centro Mac Donell, Durango, Dgo.
Miss Anabelle Dyck, Apdo. 446
Miss Helen M. Hodgson (on furlough)
Miss Dora Schmidt, Washington 208 Oriente
Miss Pauline Willingham, Apdo. 446

PUEBLA, PUE.:

Miss Ola Eugene Callahan, Apdo. 157
Miss Clara A. Gibson, (on furlough)

SALTILLO, COAH.:

Miss Bertha Baker, Apdo. 77

TRISTE CAMPESINO

La cosecha se ha perdido
que la lluvia no llegó
y el manantial escondido
en la roca, se agotó.

Sin pasto, el ganado muge
como en doliente oración
y la espiga seca, cruje
tostada al fuego del sol

Campesino sin consuelo
perdida está mi labor
¡dáme el alivio a mi duelo,
Tú, de los tristes Señor!

—Delfina Huerta

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